TOWN
&
OUNTRY
HURCH

In This Issue

Harold F. Kaufman, who teaches at the iversity of Kentucky, Lexington, presents Page 1 results of an inquiry he made for e Disciples of Christ among rural min- ers on community relationships.

"Rural Music" in the churches is pre- ted in a comprehensive article by Arthur ggins, beginning on Page 3. We believe it a most practical discussion.

H. Ellis Plyler writes about numerous ssionary activities in rural Peru, includ- g the organization of cooperatives. He is "rural missionary" in every sense of the rd. His article came to us through the ethodist Board of Missions.

On Lincoln's Birthday C.R.O.P. (remem- r what it stands for?) began a great ship- ent of food from rural people of the iddle West to hungry people abroad— ad Bill Bagwell's account on Page 7.

Arthur C. Churchill writes about the ique project known on Delmo Homes on ge 8. His address is Lilbourn, Missouri.

Mark A. Dawber, see Board of Editors, ites on "Toward A Christian Community" see Page 10.

For current activities of Farmers' Home dministration, turn to Page 11.

The preliminary program of the San se Convocation, November 9-11, 1948, ap- ars on Page 14. Start an auto group in ur county now!

No. 44
May, 1948

The Church Serving the Community

HAROLD F. KAUFMAN

• Should ministers participate more fully in community affairs? What is the most effective way of arousing the interest of the church in the community? Does a church need a committee on community life? These and related questions were discussed by 39 community-minded town and country ministers participating in a recent survey conducted by the Town and Country Church Committee of the Disciples of Christ. The majority of these ministers lived in the central states and in communities of less than 2,500 residents.

Minister's Participation

Half of the group thought that they should participate more in community affairs—this in light of the fact that all but five of them belonged to more than three organizations and one-third of them to six or more groups. Nearly two-thirds of the group held offices in organizations other than the church and one-third held two or more offices. Organizations most frequently participated in were the PTA, ministerial associations, Boy Scouts (as leaders), community organizations such as Red Cross, and the Farm Bureau.

Ministers who favored extensive participation in community activities stated that this was a way of representing the church in the community, of making it more effective there, and a means by which a pastor could learn to know his community. The consensus seemed to be that although community participation was desirable it could be overdone. As one person said, "it is wise to be a part of community activities as much as possible if it is not to the detriment of the church."

A few of the group regarded the pastor's job as a "full-time one." Most of them, however, saw community participation as a part of the total church program. One stated that although too much community activity tended to reduce his efficiency as "a preacher" it did not hinder his work as "a pastor."

From the above it would appear that the community-minded minister is ever faced with the problem as to how he can be most effective in community life. On the one hand, town and country ministers have even greater opportunity and challenge than their urban colleagues to fill positions of leadership because of the relatively few trained leaders. On the other hand, "there are," as is frequently stated, "only 24 hours in each day." Perhaps two suggestions are relevant here: 1) From the standpoint of the religious program and one's total contribution, a few strategic groups may be selected in which one can actively participate. 2) A major role of the minister in the community sphere as well as within his own church is that of motivating and helping to train lay people for positions of leadership.

Arousing Community Interest

In answer to the question, "What are the most effective methods of arousing the interest of the church in the community?" a majority of the 39 ministers regarded as highly useful the special project which has both an activity and training emphasis. The sermon was also considered an important device by which to arouse interest in community needs.

Other methods suggested include the regular organizational activities of the church and personal conferences and contacts. Some ministers found a combination of these procedures effective. One states, "I enlist the interest of a person or a group by literature or conversation. In every way possible I seek to get individuals to think and study about a particular program or problem, and to talk to their neighbors concerning it. This is followed by a sermon, the purpose of which is to arouse further interest. Then we may have a formal training class or a special project."

Committee on Community Life

If community service is an important function of a church, the leadership of such work might be organized into a committee on community life. Such a committee would focus attention on community needs and attempt to coordinate the activities of various church groups in this field. In answer to the question, "Does your church have a committee on community life or social action?" only four of the 39 ministers answered by describing such a group. Twelve answered this question by describing other groups in their churches which performed functions similar to those carried on by a community life committee. In the remaining churches there appeared to be no one group that was interested primarily in community service.

The four churches which had a committee on community life did not appear to carry on any more extensive or effective community work than the 12 churches which carried on this type of activity through existing groups. This suggests that interest of the church leadership in community service is much more important than the type of organization through which the project is conducted. Also, small churches, typical of rural areas, need less specialized organization and have less need for coordination than larger urban ones. In one church, noted for its community-mindedness, the minister stated that community service was a phase of the program of every organized group.

Other Community Interests

In most of the 39 churches the groups employed in carrying on social education and community service were those auxiliary organizations most commonly found in the town and country church. In 13 churches this function was reported to be carried on by the women's society; in 12 by the young people's organizations; in ten by church school classes; in seven by the church board; and in two by a laymen's group or inter-church council. The church bulletin was also regarded as a device to arouse community interest and announce community events.

Types of activities engaged in by the above organizations include study and training classes on given problems, extending aid to "the needy, the sick and the sorrowing" on a personal basis or through a welfare agency, and special community projects. A common project was that concerned with providing recreational facilities for youth.

Church boards were used as a clearing house for information and were the groups which participated when official action on the part of the church was necessary. One church board, for example, in seeking to improve the sanitary facilities in the church was exerting its influence to have a sewage system constructed in the town.

Special Projects

Churches were most likely to sponsor projects dealing with youth, education and welfare. Sponsoring a boy scout troop was the most frequently named specific project. Little was mentioned with respect to a ministry to economic political groups or in regard to especially designed projects for farm people. A church which was the only one in the area, or one which cooperated extensively with other churches, was more likely to carry on community work than were other churches. Three or four churches listed as many as a dozen community projects in which they were participating.

One of the most advanced churches in community work, which had fourteen different denominations in its membership and was truly a community church, listed a number of community projects as follows: (1) Boy Scout troop, Cub Pack and Girl Scouts; (2) member of community council; (3) sponsors a community athletic club; (4) announces all community gatherings in the weekly bulletin; (5) has community night programs of religious motion pictures, musicals and forums on alternate Sunday nights; (6) opens its building for piano and vocal teacher to give lessons to neighborhood youth; (7) opens its building without charge for the use of any community group and (8) sponsors an annual institute on community and world problems.

The Christian Citizen

Two approaches that the church has to the community have been described, namely, the participation of the minister and organized projects sponsored by the church. A third and perhaps the most significant approach should be mentioned in conclusion. This is the Christ-like action of men and women in their everyday activities—on the farm, at the store, in the courthouse. The function of the church in terms of this approach is to develop people of Christian mind and purpose who go into the community and organize themselves in various ways to raise the level of life. A youth group, for example, which on Sunday is a church school class is in mid-week a 4-H Club, and the members of the church board are also the leaders of the local Co-op and of the Red Cross drive.

St. Lawrence University

• Representatives of the Grange, church, school, PTA, library and other phases of life in the small Northern New York town of Edwards met with members of the Rural Sociology class of St. Lawrence University in a panel discussion recently, marking the first in a series of similar rural community studies.

Under the general supervision of Dr. Myles Rodehaver, associate professor of sociology at the University and professor of rural sociology for its theological school, the discussion gave the students a first-hand glimpse of rural community life and offered the opportunity for Edwards residents to evaluate their own community organization.

Most pressing need was found to be a youth recreation program. As a result of the panel, negotiations are now under way with the New York State Department of Commerce to aid in setting up a youth program. At the request of townspeople, a second panel will be held in the Spring as a follow-up.

Rural Music

Undoubtedly, the ministry (and ligation) of music depends upon e pastor in the rural church. Even ough he may be tone deaf and n't read a note, he is obligated to derstand and suggest proper isic for the church worship service. Contrary to popular belief, good isic may be selected by the most isically backward pastor—for ultnately a knowledge of good music mes not from listening, but from ading—reading what competent isicians say concerning types of isic.

No matter how elementary is the ganist, there is always music which n be tastefully selected and used nich will create a sense of worshipl response and awe!

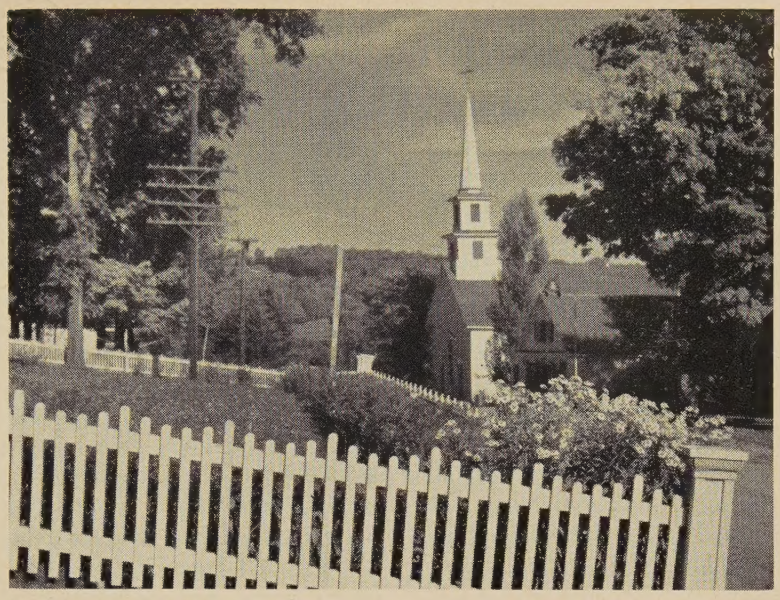
Another thing to bear in mind is at music for some may set their nds into a pattern for worship. r some, it is the hush after the nediction followed by the susned voices of the choir (or organ the Amen), which is the mystic oment; "for another it is the prestation at the time of the offering, upled, it may be, with a long-me- Doxology. In each instance music the mighty reagent making clear ose things which the eye hath not en."

Music, in the final analysis, enles one to make concrete his de- e (of worship) by enablying him harmonize his emotions with his eas.

All right—so what? Our task is to alyze our worship services to see they express musically what we each—and feel—and believe. This eans: (1) hymns, (2) prayer reonses, (3) preludes and postludes,) offertory music, and perhaps the) communion background music.

Hymns

If we would agree with those that ite books on worship, such as Unrhill, Sperry, and Vogt, it would em that our hymns (if there be ree) should be objective, then subctive before the sermon—and then jective, as a declaration of purpose the part of the worshipper. The ords and music must fit this pattern. Hymns such as "I Walk in the Garden Alone" are not objective. Hymns such as "A Mighty Fortress Is Our God" are not subjective. The latter should not precede a sermon; the former should not close a service of worship (although sometimes, I must confess, they do).



Church at Lower Waterford, Vt. *A. Devaney, Inc., N. Y.*

If you feel sometime that the musical portion of your service is too lush, substitute for those 19th century hymns those favored by our hymnologists—those of the 16th and 17th centuries. Choose some of the new 20th century hymn tunes which are patterned after the early centuries—e. g., "For All the Saints," by Vaughn Williams.

In other words, watch the dates when the music was written if you have doubts as to whether a hymn is musically subjective or not. Make sure that the initial and final hymns are objective. Endeavor to teach your people hymns (although they may not be taught by grandma) which are strong, dedicatory, musically sound.

2. *Prayer Responses*

One cannot go too far wrong on these. Most are musically quite good —although they may be too difficult for the average rural choir. Rather than ruin one by having it sung poorly (with that persistently flat bass or alto "smudging it up" or "being flat") have the organist play it softly. Remember, this is not the time for the choir to practice, but a time for all to worship.

3. *Preludes and Postludes*

This needs a lot more consideration on the part of the minister than it is receiving. Most of us take it for granted that our organist "will know" (perhaps by intuition) what he or she should play. How well can the musically sensitive (or anyone, for that matter) worship when the Prelude is something stolen bodily from a comic opera—or a number in the metre of a barroom ditty? When your organist asks, "What shall I play?" perhaps give her the following suggestions—which may also be used as anthem suggestions:

Plain Song—Simplest and least expensive—always should be sung and played in unison, unaccompanied whenever possible;

Sixteenth Century—Contrapuntal work—this is easy enough for the average amateur choir and is richly devotional;

Reformation Chorale—This may be used in its simple setting or in the complicated work by Bach;

Anthems of the Reformation and the 17th Century Composers—Anthems of the 17th century composers of *England*—such as Orlango, Gibbons, Tomkins, and Henry Purcell; some 17th century *motets*—which continue the Palestrina tradition; some work of the *18th century genius, Handel;* a comparatively

small amount of *19th century music* —mostly Mendelssohn and a few of his disciples; *some modern Russian Church music*—which, in spite of the fact that it varies from the technique of the 16th century, has created in no little degree the spirit of the music of that early age, (Gretchaninoff, "Credo," and Drake, "O God of Truth"); some *secular* music—which through its unfamiliarity or some technical change has taken away from its secular significance, e. g., "O Sacred Head Now Wounded;" and perhaps, some instrumental music—designed for secular performance but which has been converted to church use, e. g., Sibelius, "Finlandia," and Dvorak, "Going Home."

4. *Offertory Music*

Keeping in mind the musical suggestions found above, it should not be too difficult to either select or suggest good anthems, solos, or instrumental numbers. It is only necessary to bear in mind that the music is to enable one to worship.

5. *Communion Background Music*

It is commonly thought that this should only be attempted if the organist is skilled, so that he or she does not detract from the worship experience of the communion service itself. As a rule, large churches use it to fill in the long pause of passing the elements (as the pews are frequently long and many).

If you wish to go into the matter more fully, read the article by Arthur Gore in one of the latest *Christian Centurys,* peruse through "Music in the History of the Western Church" (Scribner's & Company, 1916) or through A. T. Davidson's "Protestant Church Music in America."

Music is intrinsically bound up in our worship. In the rural church it can be made into something which inspires as well as acting as a setting for worship. Truly enough we don't have the organists or talents which are in the urban areas; however, with the proper instruction and practice many hither before undiscovered latent factors can be channeled. Much of our great music is pastoral. The use of this music will tend to give everyone a consciousness of stewardship and an awareness of the nearness of God. No matter how ill-trained or poor the facilities of music are, there can be created (with intelligent leadership) a musical group which can inspire as they participate with their gifts from God. No matter how poor the organ, a simple one-fingered solo of the strain of the Bach chorale will produce a oneness in purpose within the congregation.

All of us will continue to have trouble with our choirs (and we don't have too much time to spend working with them) in choosing our hymns (keep a weekly index of them and it is easier), and with the organ music. Let us be sure, if our choirs do nothing more, that they pronounce the words of hymns clearly and distinctly. Not like the choir that sang:

"Am I a soldier of the cross,
A follower of the Lamb."

and made it sound like:

"Am I a shoulder of the horse,
A swallower of the Lamb."

—Arthur Higgins

(Reprinted by Permission of the Missionary Herald, January 1948

Future Home Missionaries

• William P. Shriver, field consultant, the Pathfinding Service for Churches, has predicated that "some future home missionaries might not be directly connected with a church, but may serve as ministers-at-large to the whole community."

Emphasizing the need for united community action on the part of church groups, Dr. Shriver stated that the "new home missionary would help to supplement the work already being carried on through regular church channels."

Pointing out that except for Alaska, the West Indies, and Hawaii, the frontiers for the traditional type of missionary project have practically disappeared, the church leader urged the delegates of 23 home mission boards assembled in the Home Missions Council "to re-evaluate the role of the home missionary."

Byron

• At Byron, New York, those sponsoring the Lord's Acre project, instituted about a year ago, recently sent cheques for $2,500 each to the National Catholic Welfare Association, the United Jewish Appeal and a Protestant Restoration Fund. Most of the money is reported to be designated for aid of displaced persons.

The Byron Presbyterian Church is in Genesee County in a township having a population of six hundred. The Lord's Acre project yielded more than $7,500 in net returns. The Byron Presbyterian Church needs a coat of paint badly, but there will be no paint purchased this summer because the people would rather have the money go to needy persons abroad.

The Lord's Acre project was made an interfaith venture from the beginning. St. Michael's Roman Catholic Church and Temple Beth-El in Batavia cooperated. Sixteen acres were planted last year but the fund was swelled by a community auction. Many things were donated.

Rev. R. B. Hauserman, minister of the Presbyterian Church, says that everyone in the township contributed in some way. It seems that the money turned out to be the least important aspect. What looked more important was the way people of different religions and races worked together. Furthermore, it seems that other communities have been stimulated in similar efforts.

Your Harvest Festival

• The Committee on Town and Country will again have available by August 15th its annual Order of Service for a Harvest Festival. Single copies will be 5 cents each, postpaid. Rates will be quoted on quantities. The order of service will be so arranged that it can be used by a congregation.

Next Issue

• The next issue of *Town and Country Church* will be dated September, 1948. We publish nine times a year.

Town & Country Church

Published monthly (except June, July, gust) by the Committee on Town and untry, Home Missions Council of N.A., Federal Council of the Churches of rist in America, and the International uncil of Religious Education.

15c a copy; One Dollar a Year

Publication Office: Tenth and Scull eets, Lebanon, Pa.

Editorial Office: 297 Fourth Avenue, New rk 10, N. Y.

Entered as second class matter at the st Office at Lebanon, Pa., under the Act March 3, 1879.

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Modern Rural Church Methods in Peru

H. ELLIS PLYLER

• When I began pastoral missionary activity in the Ahuac Rural Circuit, I organized two cooperatives, one a consumer cooperative in the village of Huamancaca Chico, the other a producer cooperative in Ahuac. As these were the first cooperatives organized in all the Province, they attracted public attention, and I became known as a "minor expert" in their organization in the eyes of the people of Central Andean Peru. I had studied the laws of the country's cooperatives and, using a nucleus of willing church members in each village, we were able to cooperate successfully in a region where mistrust, irresponsibility and poverty is the rule.

As a result of such activity, some "fellow missionaries" remarked to a national fellow pastor, "Oh, all Plyler does is go around organizing stores." Their idea was that I wasn't preaching the gospel as an evangelistic missionary should, and they put me down as a "modernist." I should like to review two years of pastoral activity to show the use of modern "service" methods in rural mission work. Was it really worth while to put emphases on the economic, health and social phases, and not stress the preaching or spiritual phase of life?

Service Methods

I think I should clarify my idea of "service" methods. Simply, it means that I as a missionary, and the rural church as a church, must serve our age and our village as a whole. Our primary aim is to convert people to Christ. But we serve and love all people whether they are converted or not. Our service is to apply the salvation of Christ to all life of our time and our world.

The salvation of Christ, applied economically, means freedom from poverty and economic slavery. Applied to the social phase of life it means cleaning up social vices, eliminating race or class distinctions, and improving leisure-time or recreational activities. Speaking purely physically, it means healing our diseases and binding up our wounds. It means to throw off the yoke of ignorance and disparity. Finally, applied spiritually, His Salvation means a new life of love and direct, mystical communion with our Father-God, as contrasted to a life lived in indifference, fear, superstition and selfishness.

The Pastor's Home in Ahuac, Peru

Economic Needs

When I entered the circuit of Ahuac, the people were intensely interested in their economic needs. Even though I did not think their economic need basic, as a servant of the Lord of love it was my duty to recognize their need and do all in my power to satisfy it. I think Jesus taught us such a lesson when he healed the lepers. They felt their need to be cleansed of their disease. He knew their basic need was "new life," but He didn't preach to them; he healed them, and converted one.

Fortunately, the arm of the Lord is not short. I had been prepared in seminary for a larger service of just this sort. I started with the interest of the people, and "preached" the organization of a cooperative. After months of discussions, one was formed which has proven of definite benefit to its members and to the village. Shortly afterward another cooperative was officially recognized and it, too, has met the economic need of these people. I could note in detail the economic benefits of the cooperatives, but I am interested just now in the basic benefits of my service to the Kingdom of God.

Health Conditions

I found a great physical need in the charge, for there were more than 5,000 people under my pastorate without a single doctor, nurse, or drug store. True, they have an intelligence of herbs and make good use of them, but herbs do not cure tuberculosis and ulcers, and they do not help lower the high infant and maternal mortality rate. So we established a drug section in the cooperative store, and I arranged for a visiting nurse to come to our village once a week to examine, diagnose, and help the sick. The demand for her services was so great that it was impossible for her to help everyone. So we have selected a young, Protestant girl—the daughter of our local preacher in Huamancaca Chico—and have sent her to a hospital in La Paz, Bolivia, to study nursing. When she returns she will be a full-time deaconess serving her people in the field of medicine.

Resident Minister

Because an absentee pastor does not get close to his people or sense their problems we moved into the village, and began an educational and social-service project when we built our house. The houses we found in the villages were crudely made of mud brick, cold, windowless, generally of one or two rooms with a dark lean-to kitchen separate from the rest of the house. The animals bedded down with the family. There were no sanitary conveniences. The diet consisted of corn, meat, potatoes, wheat and barley. Meat was not often eaten because it was hard to keep any length of time. They made a "charki" (dried meat) for use in soups.

We built our home of adobe bricks, also, experimenting with smaller bricks and finding them satisfactory. We built a rustic style house, but with flooring, modern kitchen, bathroom with septic tank, and running water. Although our five-room house with bath is slightly larger than is needed by other families in the community, with a little sacrifice they could duplicate it. As our home is not only a pastor's home but a church until we are able to build another our many activities require larger space. The fact that the people built our home under my direction proves that they could build it. And they are able to copy it if they think it is worth while. We have installed an electric light plant and have the only lights in the village. We have a small library of evangelical literature, and almost every night a group of people come to the house to read, to talk, and to play games. They are learning that our home is open to them for reading, companionship, and recreation. Almost every night some new young person, whom I did not know before, comes along with the others.

Evangelism

Although the emphasis of our evangelistic work has not been put on preaching, I have not neglected the services of the church. During the first year we held a few open air services in the football field and the village square. Our Bishop preached and his messages were cordially received by the general public. I held services in the home of one of our members at various times, but with no regularity. Preachers had been preaching itinerantly at Ahuac for fifteen years and we had two active members in the village when I came. Although unfinished, we began to hold regular services in our home a year ago. We have not missed a Sunday or Wednesday evening service since then. On Sunday mornings we have one big class of men. As many as thirty-one have come to these free discussions of religion. On Christmas day, eleven probationers (all adults) entered the church, making a total membership of nineteen. Already our home is too small for services and the new group wants to begin building a sanctuary.

The interest and conversion of these people was the direct result of my contact with them in the cooperative, and our relations there united us on the spiritual plane. Out of almost two hundred members in the Cooperative ten per cent evangelical Christians manage and run the business. People voted for them to administer the Cooperative because they were honest. The village knows and respects the results of evangelical Christianity. We have obtained results—spiritually—by our service in about the same proportion as our Lord who received the praise and gratitude of one leper out of the ten whom He healed.

Christian Imperative

The detailed effects of all the various services which we rendered to our people are too numerous to mention here. Christ said, "If I be lifted up I will draw all men unto me." The Christian imperative is to present Christ to all men. He can only truly and forcibly be presented by means of Christian Service to Christian and non-Christian alike. And Christian sacrificial service is especially important in a country where the language is strange and where the religious meanings of sacred words are different from those accepted elsewhere. One's message will not be heard unless the people have confidence in the preacher. Only unselfish service will bring that.

Members of the community are now willing to take on the support of a pastor. They are also taking over the direction of the cooperatives. They are laying the plans for further service to their community. They want to build their own church building. They have the ability to do it, and lack very little with which to start. They want to build a recreation building which will be a library and meeting place for the youth of the village. Under the direction of a trained pastor they will find an outlet for their service and they will not be satisfied until the whole village, surrounding villages, their nation, and the whole world have felt the touch of the Master, and have received Him to their hearts as they have.

Circuit Riding by Air

• Glen E. Van Vactor, pastor of the Congregational Church at Belle Fourche, South Dakota, serves a yoked field in a vast sparsely-populated area. Some churches on his four-point circuit are reached by airplane.

—Thomas Alfred Tripp

Abraham Lincoln Friendship Train

BILL BAGWELL

Aboard ships bound for ports in urope and Asia, thousands of ounds of relief supplies from the braham Lincoln Friendship Train re on their way overseas with a iessage of hope and comfort for iousands of forlorn, destitute and ungry people.

The Lincoln train, with its gifts om generous hearted rural church eople of midwest America, as well s from their neighbors in towns nd cities in that area, arrived in hiladelphia a few days ago. Some f the train's 210 cars had traveled om as far away as Wyoming and olorado. Others came from the tates along the way—South Dakota, Iorth Dakota, Minnesota, Wisconn, Nebraska, Iowa, Illinois and Iniana.

A Full Mile Long

Extending more than a full mile long the tracks by the time it arived on the East Coast, the train, vith its valuable cargo, symbolized he reality of a dream come true. The idea for this good will project s claimed for a small Nebraska own. The Community Club of Geeva, Nebraska, a town of 2,000 opulation, conceived the idea of onoring the memory of Abraham Lincoln with a trainload of relief upplies from the church people of ural America to help those in need verseas. The idea spread like a iushroom across the great farming tates.

Plans for putting the idea into ction were rapidly crystallized under he direction of officials of CROP, he Christian Rural Overseas Proram of Church World Service, inerdenominational overseas relief nd reconstruction agency, and Luheran World Relief.

People from various church groups ther than those included in Church Vorld Service and Lutheran World Relief became very interested in the roject. For this reason, a plan was vorked out whereby they could doate gifts specifically earmarked for distribution overseas through their respective church relief agencies.

Two outstanding citizens in that part of the country were named to head the proposed friendship train. Chancellor R. G. Gustafson of the University of Nebraska was made chairman and Carl Sandburg, American poet and leading biographer of Abraham Lincoln, was named honorary chairman.

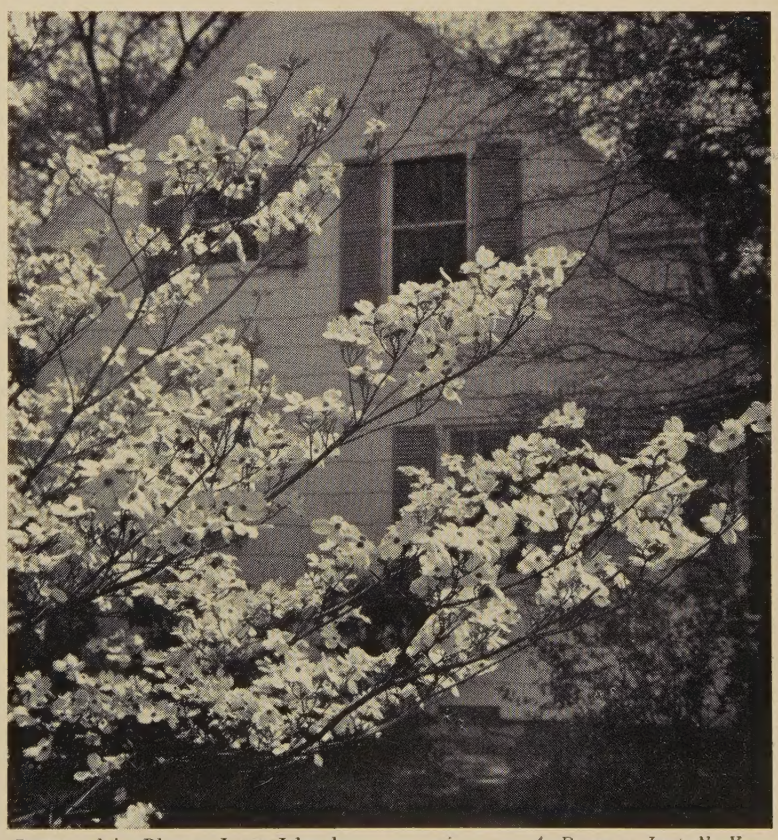
How Collections Began

Communities throughout the farming area began collections of staple goods that could be shipped overseas. Local churches and civic groups promoted the program. Ministers in many communities worked overtime collecting goods from their church members. School children saved pennies and nickels to buy canned milk for the undernourished babies and children in war-devastated lands overseas. Women's groups collected funds and helped in community centers to which neighboring farmers and townspeople brought their gifts. Goals were set up by communities, counties, states. One state adopted the slogan of "a car of relief from every county." Freight cars marked "Abraham Lincoln Friendship Train" were loaded on many a siding.

The main section of the train officially began its journey from Lincoln Nebraska on February 12th —the birthday of the man for whom it was named. Cars from more western points such as Denver, Colorado, and Cheyenne, Wyoming, were coupled together in Lincoln during ceremonies which marked the inauguration of the Abraham Lincoln Friendship Train. Then the train began the first part of its friendship tour—across country to the East Coast. At each stop along the way cars were added to the train.

A Practical Exchange

At Omaha, Nebraska, several cars of cattle and hogs were exchanged for carloads of canned meat. In Illinois, from which another part of the train came, a novel ceremony was



Dogwood in Bloom, Long Island — *A. Devaney, Inc., N. Y.*

held at New Salem state park, site of the village from which Lincoln began his political career. Several carts, like those used in the time of the young rail-splitter, were loaded with supplies, given by the people of that area, and drawn by oxen for a short distance, after which more modern vehicles of transportation were employed to carry the goods to the nearby Wabash railway station.

By the time the friendship train arrived in Philadelphia it was loaded with 200,000 bushels of wheat along with 85 freight cars bearing a variety of general relief commodities. There were cars loaded with canned meat, canned milk, relief cereal, soy bean oil, beans, flour, and sugar. There were 2 cars of table syrup, a car of candy, 2 cars of milk and honey, and 2 cars loaded with pancake flour bearing instructions written in German.

The Destinations

A greater part of the train's valuable cargo will furnish aid for the church-motivated relief programs in Finland, Poland, Hungary, Austria, Germany and Czechoslovakia.

About one-third of the supplies will be shipped to Asia, however, to help the destitute people in China, Korea, India, the Philippines, and Japan.

Distribution of the CROP supplies overseas will be through the church channels of Church World Service and Lutheran World Relief. They will be distributed on the basis of need, regardless of race, creed or political affiliation. Supplies given by other church groups will be distributed through the American Friends Service Committee, the National Catholic Welfare Conference, the Jewish Joint Distribution Committee, and other relief agencies.

Zigler to Europe

• It is announced at the headquarters of the Church of the Brethren, Elgin, Ill., that Rev. M. R. Zigler is going to Europe for his church for a period of service of about five years. Mr. Zigler has been for many years a member of the Committee on Town and Country.

The Delmo Community

ARTHUR C. CHURCHILL

• Seven years ago the curtain rose on the drama of the southeast Missouri sharecropper. The raising of the curtain revealed a scene of stark tragedy. Negroes and poor whites, turned out of plantation cabins by greedy planters who stood to gain by shifting to day labor and depriving the sharecroppers of their share of government allotments under the triple A program, moved out on the main highways under the leadership of a "swamp angel" by the name of Owen Whitfield, because they had nowhere else to go. They camped there in bitter mid-winter weather with their scanty belongings where all who could would see their plight, and where many more who could not see would hear about it, and be moved by compassion.

A Housing Experiment

Out of that sorry spectacle arose the Delmo housing experiment, instituted by the Farm Security Administration under authority of the federal government, spurred into action by the protests and demands that came pouring in from all over the land. It was composed of 580 houses in 10 separate farm labor community projects situated in a 200-mile radius in the cotton country of southeast Missouri. These were simple homes of three or four rooms with the plainest of accommodations, but they were better than these tenants had ever known in the days when they had lived on the plantations.

Thus it was a shock when the news came that the homes were to be sold. This was in 1945, five years after the experiment had begun. From that point on, because of the concern of men of good will, the church took a hand. Down in the cotton country there was a young man of great faith by the name of David S. Burgess, a field missionary of the Congregational Churches with a zeal for bettering the lot of the laboring people. Up in St. Louis there was Bishop William Scarlett of the Episcopal Church. Through the efforts of these men and others a move was started to help the former sharecroppers buy their own homes. Thus it was that the Delmo Housing Corporation was formed and the people got the chance to buy the houses the government had let them move into.

How Churches Helped

The Congregational Christian Churches and the St. Louis Diocese of the Episcopal Church which participated in the formation of the Delmo Housing Corporation, including raising part of the money that made the purchase of five hundred and fifty of the homes possible, were concerned from the start, not only that justice should be done to these poor people who had been evicted, but also that they should have an opportunity for a better way of life.

The American Friends Service Committee which has long been concerned with the economic, social and religious needs and problems of workers joined them in this concern, sponsoring three summer work camps in the homes.

From the start the Rev. David S. Burgess was connected with the project, being appointed a minister to labor under the Board of Home Missions of the Congregational Christian Churches. He worked closely with the Southern Tenant Farmers Union, now the National Farm Labor Union, which took an active part in waging the fight for the Homes, as well as with the Delmo Housing Corporation, and was the guiding influence behind the development of the project until June 1947 when he entered the ranks of the labor movement as an organizer in the CIO's southern drive.

Burgess' technique was identification with the people whom he wished to help. His concern was the democratization of the project. Because of his initiative an interracial

nterproject council was started hich still continues to function. As result of his incessant demands anther worker was added to the projct in September of 1947. This was rthur C. Churchill who had come ith his wife in June to direct the cond Friends work camp, located t Lilbourn. The Churchills still ntinue to serve the Delmo people.

Finally, Burgess' efforts to have a rvey of the Delmo Homes made y a competent person were successl, and in the summer of 1947 ewell Steward, who had worked uner the Friends with the Nisei in alifornia during the war, was emloyed by the Corporation to make survey of the nine colonies in orer to provide a sound basis of facts pon which to build a community evelopment program. Lack of work roughout the year, low wage levels, low level of education, poor health, nd lack of proper community life, n addition to the rapid mechanizaon of cotton culture with its reulting unemployment, had made ommunity life and the lives of any Delmo families difficult and he job of the church workers most iscouraging. After studying the surey and the various alternatives in he way of solutions to the basic roblems suggested, the Delmo ousing Corporation and the Conregationalists, Episcopalians and riends concerned about Delmo ave asked Newell Steward to come o southeast Missouri to try to put nto practice what he has "preached." He is paid by the three church oranizations.

Community Coordinator

As community coordinator Newll Steward's duties will be to proide information, help develop local eadership, start discussion groups, nd to work with outside organizaons in guiding and helping the elmo people in every possible way. He will not attempt to select the roblems to be solved or to provide he solution. He believes in working n the basis of the old theory that two heads are better than one." His program as outlined is based pon the well proven practices of the

A Typical Street in a Delmo colony

farmers and workers of Nova Scotia as expressed in the Antigonish Movement and those used in many southern rural communities under the direction of the Extension Department of the University of Virginia and under the direction of the TVA. It is a program of self-help through learning and cooperation.

The first task in any such program is the development of local leaders. Every community has much good material if wisely developed and used. Next comes the spreading of learning among all those willing to participate through the organizasion of discussion groups. Community-wide thought and action naturally follow. Progress is slow but consistently in the right direction. Problems attacked will be different in different communities. Their choice must come from community thought and action, and methods of solution will also come from the local people and their leaders.

The success of the program will depend upon the people themselves and upon their leaders once they have been given the necessary tools to work with. The success of the Nova Scotian communities and of many rural communities in the United States as well as elsewhere proves that brains as well as brawn are to be found among the poorest people, awaiting only their awakening and use.

Rural churchmen should study the Delmo experiment not only as an interracial project and as an interdenominational effort of our churches, but as an ongoing experiment in community living. It is, perhaps, the greatest rural social experiment going on in America today.

Physicians in a Wide Valley

• Of general interest to church groups is a new 16mm sound film in color on medical missions in India called *In the Steps of the Great Physician*. It is a new release of the Department of Visual Aids, Congregational Christian Churches, 287 Fourth Ave., New York 10, Rev. A. B. Ferguson, Director, and may be rented at $5. per showing from the Department.

The film opens with scenes of the wide valley around Wai, India, and then, in sequences, the audience sees hospital scenes of operations in progress; x-ray examinations; blood tests, and so on. Concluding the interior pictures the film moves outside again to show views of the families who accompany patients to the hospital and live under the shadow of its broad porches.

The photographer has caught with rare skill mothers bathing their children, preparing the meal, etc. And always there are children, delightful and winsome, living naturally and unaware of the camera.

At its end the film pictures a typical Sunday worship service out-of-doors on the lawn of the hospital, and we see how eagerly these people learn of Christ and His ways, how they realize their need of Him.

Toward A Christian Community

MARK A. DAWBER

• The developing demand by the great masses of the people of the world for the greater freedom that Christianity and democracy represent make the consideration of community not only a national but a world issue.

Like a surge of the tide, the convictions of men are set toward freedom and away from autocratic compulsion. It is not at all impossible that community life in our day, intoxicated with a passion for freedom and impatient of all authority, may degenerate into social anarchy through the misguided efforts of those who seek freedom.

Pressing Moral Problem

At present the world is rent with class struggle. Mutual suspicion characterizes all social groups. Our newspapers are records of daily wars between contending factions. This struggle may develop into social anarchy which will destroy the good which society has already achieved. Our difficulty seems to lie in the fact that men and women do not realize the price which must be paid for freedom of association in community life. The most pressing moral problem which thinking people face is counting the cost of the free community life they profess to be seeking.

Democracy also is in peril today in the countries that have enjoyed democracy through the centuries. We think of the United States of America as the "Cradle of Democracy" in a distinctive way. There are many reasons that might be presented that explain this trend toward the decay of democracy, but the one outstanding explanation is the decay of community. Democracy is in peril in the cities of America because there is little or no community there. One of the urgent tasks confronting the city churches and the city ministers is to restore and recreate the community within the city.

The Local Community

Whether America is to overcome the social and economic conflicts that now threaten our national life will depend upon the ability of America to strengthen the ramparts of democracy on the local community level. To the degree that we are able to achieve an understanding of and action upon great national objectives and social issues in the last nook and cranny of our fair land will largely determine the future of America and the world. The local community is the proving ground for all we would undertake in our national life. Government, school, church, all come closest to the life of the people in the local community. In the community, no matter how remote and how humble the setting, there is drama and destiny that mean the future of America.

There is another important change that has taken place that now sharpens the importance of community. Evil is no longer an individual matter. In the old days the church was primarily concerned with sin as a purely individual concern. We were saving individual sinners. There are still some individual sinners around; but now, sin is primarily a social, a community matter. We are now living in a world of organized evil, and this organized evil finds its expression in the main on the local community level. We must save the community if we are to save the individual.

Community Evangelism

The forces of Christian education have a great responsibility for this community evangelism. Making the community Christian is not going to happen as a result of a few preachments from the pulpit, or the pronouncements of a ministerial association. It is an educational task that must penetrate all the agencies and activities of the community—school, lodge, grange, children, youth and adult programs, and especially the organization and promotion of community activities along the lines of Christian conduct.

Unfortunately, the emphasis and interpretations of Christian theology and philosophy has been in terms of the redemption of individuals. We have no theology of the redemption of community. We urgently need a theology of community redemption. I am convinced that such a theology, if practiced by the churches, would solve the Protestant dilemma and help to cure the Protestant paralysis.

New Christian Unit

I am convinced that we need a new Christian unit. This unit must be at once a weapon and an end in itself. Churches as now operating tend to be ends in themselves. Political parties tend to become ends in themselves rather than means to an end. This new unit for which I I plead must be at once an open Christian community and a revolutionary prophetic agent in moulding the life of the people.

This would seem to suggest that the time is full ripe for the church to re-examine itself and its program in terms of the community. Most of our churches and church schools are institutions apart from the community. In fact, it can be said without any question of doubt that in many communities the church is the most divisive institution. Most of our Protestant churches are not community institutions. The minister is assigned to a congregation, to an institution, and not to a parish with a defined community area. As a result, we have overlapping and wasteful competition, and, what is worse, half the people are lost in the shuffle caused by competition. This is due to the fact that the church has not conceived of its task in community terms.

Adjustment of Church

One of the urgent demands now facing church leadership is this adjustment of the church and its program to the community. Only as the people of America are educated in political and social issues on the community level will there be any intelligent understanding of these issues. The restoration of culture, of

ome life, also waits upon the development of community.

Community must be conceived of ot in terms of geography but of pirituality; it is something more han a place, it is a state of mind and spiritual fellowship. The commuity must achieve a common view of total way of life and a common discipline. Only to the extent that it oes so is it actually a community. uch a way of life must grow by the emocratic process that is essentially piritual. Developing such a community sense of living is certainly a reat Christian objective.

Farmers' Home Administration

Since 1935, the Farmers Home dministration and its predecessor gencies have helped more than a nillion farm families by providing inancial assistance combined with ound on-the-farm training in farm nd home management methods.

During the depression thirties it rovided almost the only help availble to deserving farm families who ad met financial reverses through o fault of their own. It enabled such amilies to continue in the proession of their choice and where hey were most experienced, provid-d the credit to operate their farms conomically, and taught them improved farm management methods. t substituted loans which were repaid from farm income for relief, hus not only assisting the farm amily but relieving the heavy relief urden of the country.

Building Security

In the early forties, the Agency elped small farm families raise adly needed foods from previously on-productive or low producing arms; and at the same time continue or the farm family the same helpful upervised credit. Families enrolled n the agency's program were able o increase their food production far nore than any comparable group, nd utilized more completely the ntire family's labor resources in war-needed food production.

In the post-war period, emphasis s placed both on food production and on helping the families make progress toward a more secure future on the land. Basic adjustments in their farming program, impractical in war-years, are now being introduced on the farms of many borrowers. Soil conservation methods intended to preserve the nation's land resources, are being followed by most borrowers. More important, the nation's human resources, especially its returned veterans, are being given a new opportunity.

Farmers Home and its predecessor agencies have loaned $1,660,879,965 for farm operating needs, and $293,-876,773 to purchase, improve, develop or enlarge to family-size the farms of 47,104 families. Both types of loans are being repaid far better than expectations, with 498,888 operating loans and 11,233 farm ownership loans already repaid in full.

Loans To Veterans

In recent years, preference in loan-making has been given to veterans because it was realized that such returned servicemen would be "rusty" after their terms of military service and would need not only credit but also on-the-farm training if they were to be successful as farmers. In the past three years, FHA has made loans to 53,360 veterans to operate farms, and 5,209 to buy farms of their own.

In the past fiscal year ending June 30, 1947, 246,078 applications were received from farmers for loans for operating needs, and 113,551 to purchase farms of their own. Of the applications for operating loans 63,-275 were from returned servicemen, and of the applications for farm ownership loans 53,794 of the number considered were from veterans. To meet this evident need, Congress made available approximately $90,-000,000 for operating loans, and $50,-000,000 to purchase farms. The funds for operating loans were exhausted in many states before the loaning season was over. As a result, 22,328 applications for operating credit were carried over into the new fiscal year.

The recent Congressional appropriation provided $60,000,000 for operating loans, enough to take care of the existing needs of present borrowers but only to provide credit for 43,660 new loans. It also provided $15,000,000 for direct farm purchase loans, only sufficient to make an estimated 2,000 loans. Because there are already far more applications from returned veterans for real estate credit than these appropriated funds would provide, the agency has temporarily banned the making of any new direct loans to non-veteran applicants.

One Bit of Hope

One bit of hope for the many farm families unable to secure needed credit from the Farmers' Home Administration is the inclusion in the new appropriations of $1,000,000 to insure farm loans made by private lenders. This means that private banks, groups, or individuals will be able to make exactly the same type of loan for farm purchase previously made by the Farmers' Home Administration; and that the Agency will insure up to 90% of the borrower's investment.

This seems to offer to church groups a new method in which they can help the farmer. Individuals or church groups with money they de-

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

sire to invest could lend qualified farmers the purchase price of a family-type farm, and have the government guarantee their investment. The Farmers' Home Administration handles all the "book work" on such loans, including the collection of repayments; and will provide for such borrowers the same on-the-farm training available to other borrowers. The lending group or individual will receive 2½% interest on his investment, while the Government retains the remaining 1% collected from the borrower.

Meditation on Rural Life

• *Church News,* published by the First Baptist Church, Castleford, Idaho, Gerald E. Gillaspie, minister, recently contained the following statement on the significance of rural life:

Can we grasp and understand the full significance of rural life? Dare we grasp it?

God created the universe in the beginning. He made the earth and placed man upon it, first giving him a garden to till and to keep. Man was commanded to subdue and to replenish the earth. "The earth is given to you for your keeping."

Very early man abused his trust and God had to take an accounting of his stewardship. The result was disappointing to man for now under the labors of his own hands, by the sweat of his own brow, in the pain of his own efforts he must make amends for his own sin.

What care are we giving to our trust today? Will we be able to give a proper account of our stewardship? Who is going to have to answer for the continued neglect of the soil when we have enlightened practices? What will future generations think of us when we leave them a depleted land unable to produce the bare necessities of life?

These questions are not easy to answer, yet God is now challenging us to give an excellent account of our stewardship. Life must be ever returned to the soil if the soil would produce life for future generations. We fail God's trust when we cease to care for the soil and for those who follow.

Great sections of our country are being destroyed by needless erosion. We are grateful for the sections that are being revitalized with life, where no erosion destroys. These latter are doing the will of the Father for they are preserving life.

Would you be accounted a worthy steward of God's? Then "study to show thyself approved unto God, a workman that needeth not to be ashamed." Look upon your land as belonging to God entrusted to your care, for which you must give an account.

In the Periodicals

• In *World Outlook,* 150 Fifth Avenue, New York 11, N. Y., March 1948, under the title of "Rural Church Extension," Jeanne Kellar tells about the work being done in North Carolina and Virginia under the Surry Program. There are nine circuits in the Surry area, one of them with three points, two with five and the rest with four.

Rural Lutheran, Minneapolis, Minn., February 1948, features an article on soil erosion under the title, "Sinning Against God, Land and Men," by Roland Jensen. In an editorial note, Oliver L. Jones says: "Sooner or later the soil conservation efforts will bog down without the motivation of spiritual responsibility to God, and the Church will soon discover that if no conservation practices are observed and encouraged it will affect the congregation adversely. . . . . We do not recommend soil conservation as a congregational activity but we do believe that the church has a stake in the soil." In the March issue of the same publication E. W. Mueller discusses the evils of soil erosion and tenancy, with all their related problems, under the title, "Talking It Over."

In *The Missionary Herald,* 287 Fourth Avenue, New York 10, N. Y., March 1948, Charles Franklin Parker writes about "Arizona's Cooperative Parish." This area, in Yavapai County, is approximately one hundred miles square and consists of seven communities.

The *Social Questions Bulletin,* 150 Fifth Avenue, New York 10, N. Y., February-March 1948, publishes "Tensions in American Agriculture," by Arthur Raper. The author lists "increased commercialization and specialization of farming, greater reliance on cash incomes and the decrease of live-at-home farming, waning emotional value attached to the land, and the rising capitalization of farm lands" as some of the conditions which issue in tensions. He also says: "It is the job of the churchman to stay wide awake to the rural situation and be ready to help wherever and in whatever ways he can to safeguard the American credo and the Christian ideal for all of our people."

The *Farmers Federation News,* Asheville, N. C., February 1948, is an issue commemorating the eighteenth anniversary of the Lord's Acre Movement. Besides reports from sixteen states and from Canada and China, Dumont Clarke, the publication's Lord's Acre Editor, tells "Why The Country Church Needs to Use Together Scripture-Prayer and The Lord's Acre Plan." The author says: "When these practices are prayerfully and persistently developed, they obtain most fruitful results for the whole life of the church."

The Christian Advocate, Chicago, Ill., March 11, 1948, publishes "Rural Church and Ginseng Age," by Frank W. Ball. In this article the author tells of his boyhood in the mountains of West Virginia and eastern Kentucky where his father was a circuit rider, and the members of the various churches made a hard living digging ginseng and growing tobacco and corn. Mr. Ball compares those days with present ones and says that the chief problem in the rural church today "is how to impress upon the people that they do not have to live and give from ginseng proceeds."

Social Action, 289 Fourth Avenue, New York 10, N. Y., March 15, 1948, is devoted to the illustrations of two angles of approach to Christian social action in rural America, the goals of which are justice and community. Lloyd H. Fisher, whose re-

earch and writings have extended ver the fields of industrial and race elations, as well as that of agricultural policy, presents "A National arm Policy"; and Ralph L. Woodward, Assistant Dean in the Yale Divinity School, writes about "A Ministry to the Entire Community."

In *Zions Herald,* Boston, Mass., March 10, 1948, David E. Lindstrom tells about the "Proposed National Methodist Rural Policy." This olicy is said to include community ooperation; cooperation with other enominations; effective training for inisters for rural life; financial support of ministers with salaries high nough to provide satisfactory living tandards; proper recognition for ural ministers; democracy in church dministration.

The Pastor, Nashville, Tenn., March 1948, publishes "Two Small-Town Churches Unite," by Fred Cloud. This is the story of the Community Church of Peru, N.Y. This ssue also publishes an article by ames A. Perry entitled, "Federated Churches: To Unite or Not to Unite."

Famine Relief in South India

Rev. John D. Muyskens, a missionary of the Reformed Church in America, recently returned on furlough and, living in New Brunswick, N. J., gives a first-hand account of how American famine relief is getting through in South India. Both Mr. Muyskens and his wife have personally helped to distribute food supplies by the American Friends Service Committee, which received the Nobel peace prize, and by Church World Service, the cooperative agency constituted by the Foreign Missions Conference, the Federal Council and the World Council of Churches.

The Muyskens are stationed in Madanapalle, Madras Presidency where the Madras government asked them to distribute the milk sent by the Friends Service Committee. They saw that each of one thousand children had a glass of milk each day, distributing to Hindu, Moslem and Christian alike.

Old Providence Rural Parish

• Old Providence Rural Parish, Presbyterian Church U.S., Louisa, Va., publishes a parish bulletin, *The Messenger.* The parish consists of a group of churches. Rev. R. G. Hutcheson is the supervisor. The program is carried on in cooperation with the Union Theological Seminary in Richmond.

The parish recently held a well-attended Foreign Missions day. *The Messenger* presents news letters from all the local churches in the group.

Mr. Hutcheson is a graduate of the Virginia Polytechnic Institute which is the agricultural college of Virginia, and taught agriculture in a high school in North Carolina for some years before he entered the Theological Seminary.

Dr. Henry W. McLaughlin writes: "This demonstration parish is one of the most successful that I know about."

For a Rural Life Festival

• The Department of Town and Country Work, Division of Home Missions and Church Extension of the Methodist Church, 150 Fifth Avenue, New York 11, N. Y. publishes a circular entitled, "An Order for a Rural Life Festival." The subtitle reads: "Uniting Churches and Other Organizations of Rural Life in Appreciation of the Christian Rural Life Philosophy." It is a complete order of service that may be used by a congregation or other gathering. There is also a bibliography. Single copies are 1c each.

20,000,000 Gardens

• Three members of the Cabinet of the United States recently addressed the National Garden Conference and appealed to the American people to maintain 20,000,000 home gardens during the summer of 1948. Secretary Marshall said that the garden program would have a direct effect on the food supply of the whole world. He spoke not only as Secretary of State but as a gardener.

Secretary Anderson said that American home gardens had, during recent years, made an amazing contribution not only to the American people but to the whole world.

Secretary Snyder reminded his hearers that a home garden is a good way to fight the high cost of living by reducing family expenditures for food.

A Hope

Twin stars, aloft in ether clear,
Around each other roll alway,
Within one common atmosphere
Of their own mutual light and day.

And myriad happy eyes are bent
Upon their changeless love alway;
As, strengthened by their one intent,
They pour the flood of life and day.

So we through this world's waning night
May, hand in hand, pursue our way;
Shed round us order, love, and light,
And shine unto the perfect day.

—CHARLES KINGSLEY

• In Copenhagen (N.Y.) the four churches of the village cooperated and purchased two such signs as shown in the above picture. The first sign cost $30.00, and the second $52.00. They are made of 1½" thick boards, painted white, with 4"x4" posts. The over-all dimensions of the sign board are 3'3"x6.' I think from the picture you can see that the individual church notices are on 10"x2' plaques that are easily removed for relettering in case of change of service time.

The four churches cooperated in placing the signs.

—S. NORMAN MCCAIN, JR.

Preliminary Program

NATIONAL CONVOCATION

on THE CHURCH IN TOWN & COUNTRY

Under the Auspices of the Committee on Town and Country, Home Missions Council of North America, the Federal Council of the Churches of Christ in America, and the International Council of Religious Education, 297 Fourth Ave., New York 10, N. Y.

San Jose, California, November 9-11, 1948

General Information

WHO MAY ATTEND? You! if you are interested in the Town and Country Church. Ministers, ministers' wives, lay people, administrators of the church, religious educators, editors, officers of farm and rural community organizations, employees of civic and government agencies—all are invited.

ADVANCE REGISTRATION is wise. If you wish a room in a home, *please make application in advance,* mailing this to the Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y. The Committee cannot be responsible for any request received in its office later than October 29, 1948.

If you are going to a hotel (see list below), make your reservation with the hotel. *In that event you need not write us.*

ROOMS will be provided through the cooperation of the church people of San Jose at prevailing tourist rates. There is adequate hotel space but the demand is great. If you desire a hotel room be sure to write to a hotel well in advance.

FOR ASSIGNMENT to a room, report immediately upon arrival to

CIVIC AUDITORIUM

West San Carlos at Market Street
San Jose, California

An attendant will be at the registration desk on Monday, November 8, from 5:00 to 6:00 P.M. and 7:30 to 9:30 P.M. Tuesday, the registration will begin at 8:00 A.M. and continue through the Convocation sessions.

TO HELP carry the expense of the Convocation, a registration fee of $1.00 will be charged at the Convocation. All who register will receive a printed copy of the report which will include the main addresses and the reports of the commissions.

Outline of Program

HEADQUARTERS: Civic Auditorium
General sessions will be held in this auditorium.

REGISTRATION: Monday, 5:00 P.M. to 6:00 P.M. and 7:30 P.M. to 9:30 P.M.—Auditorium

TUESDAY, NOVEMBER 9

8:00 A.M.—*Registration*

9:00 A.M.—*Opening General Session,* Civic Auditorium
Presiding: EDWIN L. BECKER, Disciples of Christ; Chairman, Committee on Town & Country
"Trends in Rural Life of Concern to Rural Churchmen," DEAN PAUL LANDIS, Washington State College, Pullman, Wash.

10:15 A.M.—*Worship Service,* BENJAMIN H. CAIN, Church of the Brethren

10:45 A.M.—*Commissions Meet* (see list)

LUNCH

2:00 P.M.—*General Session,* Civic Auditorium
"Religious Education in the Town and Country Church"

3:30 P.M.—*Commissions Meet* (see list)

7:30 P.M.—*General Session*
"The Responsibility of the Town and Country Church for the Rural Community," MARK A. DAWBER, Executive Secretary, Home Missions Council

WEDNESDAY, NOVEMBER 10

8:30 A.M.—*Worship Service,* BENJAMIN H. CAIN

9:15 A.M.—*General Session*
"Significant Women's Programs in Town and Country Churches," MARJORIE MINKLER, Women's Division, Methodist Church

10:00 A.M.—*Commissions Meet*

LUNCH

2:00 P.M.—*General Session*
"Outstanding Needs of Rural Parishes." A panel discussion by: CORRELL M. JULIAN, Pacific School of Religion; LAING SIBBETT, San Francisco Theological Seminary; MAXWELL T. POWERS, Berkeley Baptist Divinity School; E. DARGAN BUTT, Church Divinity School of the Pacific

4:15 P.M.—*Denominational Meetings,* as arranged by officers of the Denominations

DINNER

7:30 P.M.—*General Session*
Public Forum—"The 160-Acre Farm Limit"—What are the social and ethical aspects? Why should the churches be interested? PAUL S. TAYLOR, University of California; GEORGE WILSON, Clarksville, California

THURSDAY, NOVEMBER 11

00 A.M.—*Panel Summary of Commission Reports*

:00 A.M.—*Final General Session*

Address by ELLIOTT L. FISHER, Board of Missions, the Methodist Church

:00 M.—*Worship Service,* BENJAMIN H. CAIN

:30 P.M.—*Adjournment*

LUNCH

30 P.M.—*Denominational Meetings,* as arranged

FRIDAY, NOVEMBER 12

00 A.M.—*Denominational Meetings,* as arranged

This Convocation is arranged in cooperation with the orthern California-Western Nevada Council of Church- and the San Jose Council of Churches.

Sessions of the Commissions will be held at the Civic iditorium and the First Methodist Church, 205 East nta Clara St., San Jose 20.

Commissions

for the National Convocation on the Church in Town and Country

ich Commission will meet at 10:45 A.M. and 3:30 P.M. on November 9, 1948; also at 10:00 A.M., November 10. ich Commission will consist of an interested group of people who will think together for the purpose of formulating recommendations as to future program emphases for the rural church—national, state and local, *especially local.* All attending the Convocation are invited to participate in the Commission meetings.

A digest of each Commission's deliberations to be made available to members of all other Commissions and to all persons registering at the Convocation.

1. The Church and Agricultural Policy.
2. The Rural Church and Land Tenure.
3. The Church and the Migrant Laborer and the Sharecropper.
4. The Church and Rural Community Agencies.
5. Church Cooperation in the Rural Community.
6. The Theological Seminary and the Rural Church.
7. The Agricultural College and the Rural Church.
8. The Rural Pastor as a Counselor.
9. Evangelism and Church Extension.
10. Religious Education.
11. The Rural Church and Agricultural Missions.
12. The Rural Church and Minority Peoples.
13. Financing the Church in Town and Country.
14. Worship Methods in the Rural Church.
15. Urban-Rural Relations.
16. Programs for Women in the Rural Church.
17. The Task of the Town and Village Church.
18. Inter-Relations of City and Rural Churches.
19. Church Work Among Indians.

San Jose, Calif., Hotels

To make reservations, write directly to the hotels; rates are as quoted in March, 1948

HOTEL RATES FOR TRANSIENT GUESTS

Compiled by the San Jose Chamber of Commerce, San Jose, California

Hotel, Address, and Manager	No. of Rooms	RATE PER DAY			
		Single Room 1 Person		Double Room 2 Persons	
		With Bath	Without Bath	With Bath	Without Bath
ALIFORNIA 237 S. 1st St. Ballard 7600 E. T. Stannard	96	$3.50-$4.00	$1.50-$2.50	$4.00-$5.00	$2.00-$3.50
E ANZA 233 W. Santa Clara Columbia 4000 M. A. Metcalf	135	$3.50-$4.00		$4.50-$5.50 (Twin Beds—$6.00-$7.00)	
ENOX 260 S. 1st St. Ballard 114 H. Armstrong	40	$2.00	$1.50	$2.50	$2.00
ONTGOMERY 1st & San Antonio Ballard 7200 Ralph Caldwell	160	$3.00-$4.00	$2.00-$2.50	$4.00-$5.00 (Twin Beds with Bath—$5.00-$6.00)	$3.00-$4.00
AINTE CLAIRE San Carlos & Market Ballard 8500 Ernest Williamson	220	$4.00-$7.00		$6.00-$7.00 (Twin Beds—$7.00-$11.00) (Suites—$16.00-$19.00)	
ENDOME 161 W. Santa Clara Ballard 171 John P. McEnery	100	$2.50	$2.00	$3.50	$3.00

There are also numerous motor courts in and about San José that may be used by persons attending the Convocation who will be riving their own cars.

From Letters to the Editor

I have just received my copy of *Town and Country Church*. I don't believe I have ever told you how much I appreciate it and the service it is rendering the rural church.

—John Baxter Howes
Westminster Theological Seminary
Westminster, Md.

Your little paper brings more information of value to pastors of small churches than any publication I have seen. I appreciate it more all the time.

—Ryburn T. Stancil
Baptist Church, Fieldale, Va.

Your paper is excellent and I am enthusiastic about it.

—Newton L. Poling
Church of the Brethren
Mt. Sidney, Va.

I am increasingly enjoying the *Town and Country Church* magazine. Since it has become enlarged, its value has become much more evident. It ought to have wide circulation.

—Calvin Schnucker
University of Dubuque
Dubuque, Iowa

I just received my copy of *Town and Country Church* and I have found several very helpful articles which I have cut out. Keep up the good work of undergirding and encouraging us who have dedicated ourselves to the rural ministry.

—Walter A. Barnes
Christian Church, Corbett, Ore.

The publication is a splendid one from the standpoint of both its technical aspects and content, and I hope that from its extended use among the ministers of our county will come many values not yet realized.

—Robert L. Kincheloe
Council of United Churches
South Bend, Ind.

In my opinion, you need a little lambasting. Why on earth are you so meek, mild, and 'umble? If I produced a paper half as good, I'd run my name at the masthead in caps and all the colors of the aurora borealis.

I've scoured, searched, and ransacked *Town and Country Church* squinting and peeping hither and yon behind every jot and tittle striving to discover an editor—in vain. There is, I find, reference to some "Board" of ruralites but you can't fool me that way. No Board (metropolitan, suburban or rustic) ever produced anything so excellent.

Putting on my special specs, I've finally located a footnote reference to some "Sec." and an "Associate Sec."—whatever that may mean. But still I am sure there must be a real editor somewhere. Take my counsel, Brother, come out in the open. Put your name in the headlines.

If you don't there is reason to fear the nervously active Committee on un-American Activities will drag you out and prove to the world that you are in league with the devil and guilty of no end of subversive machinations. I've warned you. Don't expect me to come to the jail with any sort of bouquet.

But before shaking the dust off my feet let me indicate what I meant when I spoke a while ago about "excellence." That story by French about a Country College—that's good. I know that Honey Creek Church and your narrative is an unvarnished tale. Page by page, I'd like to go on. Let me add only that since you introduced us I've had a lot of fun hobnobbing with Grandma Moses. After fifty years in the parsonage, I'm retiring and when I reach 86 I'll write again telling how much I owe to that old lady and her paint brush.

Despite the F.B.I., I'll sign myself,

Yours Yet,

—Robert Gordon
First Baptist Church,
Kenosha, Wis.

City Papers Going Rural?

• Recently, on the same day, the *New York Times* ran editorials on "Soil Conservation" and on the "Red Bird." The item on soil conservation stated that the annual report of Hugh H. Bennett, Chief of the Soil Conservation Service, is most encouraging. Of the red bird, it is said that its function in life obviously is to make this a better world to live in. It is said that when the red bird takes up residence in an area this is fortunate indeed.

Not to be outdone, the *New York Herald Tribune* ran an editorial entitled, "The Veteran Maple." "The blood of spring is high in young and old maples. Plumes of smoke will soon be curling above saphouses from a variety of odd chimneys." There are maples on which four buckets are sometimes hung.

The Enlarged Town & Country Church

• We have doubled the size of Town and Country Church.

The Committee on Town and Country decided to take this step as a venture of faith. Receipts from subscriptions have thus far been sufficient to provide an eight-page but not a sixteen-page journal. The hope is that there will be many interested cooperators who will say so many good words about Town and Country Church that we will have enough subscribers, even at the present subscription rate, to carry the venture.

What You Can Do

There is no central promotion fund for Town and Country Church. It can only be promoted by the interested boards and agencies and by the ministers themselves. Will you, therefore, take responsibilty for:

1. Asking for circulars and sample copies;
2. Announcing the Journal at ministerial association meetings;
3. Seeing that Town and Country Church is announced at all rural church conferences;
4. Sending us material for publication.